

9. 13.1  
Verbum Diei:

O R,

A Word in Season.



---

L O N D O N :

Printed for Robert Clavel, at the Peacock in St. Pauls  
Church-yard. 1 6 8 5.

1800

1800

7

1800

1800

1800

SIR,

**T**Hough a different apprehension of the matter so hotly debated amongst the *Commons*, has begot a difference of judgment betwixt you and me, yet has it not wrought *such a distance of affection*, but that I can readily be reconciled, and return to perform *such Offices of kindness*, as an *old friendship* does require and suggest to me.

I told you as soon as I could discern it, that your own *credulity* had delivered you up to weak *Delusions*; that such as could be warped in their *Principles*, and deny their Faith to the solemn *Declarations* of their pious *Princes*, 'twas but just God should suffer them to be impos'd upon, by the *Fraud* and *Artifice* of *Impostures*.

I well remember you ever magnified the *Privileges* which this *Nation* has cause to boast of above her *Neighbours*; but withal, you began to prophesie that they were but *short lived*, and could not be long enjoyed.

During the Reign of that most excellent *Prince King Charles* the Second, you were of *opinion* they might be secure to us; but whenever his *Majesty* should expire, you thought those *Privileges* must needs give up the *Ghost*, and be buried in the same *grave* with him: We should then be robb'd of this our *English Birth-right*, which would be utterly lost to our *Posterity*, if we did not presently provide to put them into the *security* of a *Commonwealth*.

B

By

By which *Discourses* (with the *Practises* which ensued in conformity to it) you might with a little attention have acquainted your self, that such as inform'd you of this danger, were the onely *Felons* who design'd to commit the *Robbery*.

But when men are mis-perswaded by the *cunning craftiness* of such as lay in wait to deceive, and begin to trust to an arm of *flesh* to relieve them against the troublesome suggestions of their own fears and jealousies, commonly they forsake all the paths of *Justice* and *Honour*, and thinks 'tis the safest way to follow the conduct of their own imaginations, that they may compass their unwarrantable ends and purposes.

In which case 'tis observable, God does often defeat their expectation, and encounter their Success with a cross event, to make them know, that the world is, and shall be govern'd by his Providence.

I shall ever do you this right, that you never justified the *Exclusion*; nor did I ever hear you heartily contradict it, if the *Bill* had passed, I doubt not, you would have looked upon it, as signed by the *Decree* of *Heaven*, and never have attempted to draw your *Sword* to reseind it. But now we see the change which your *Party* so much dreaded is come to pass, and what follows the *Succession* they so earnestly contended to obstruct?

I cannot perswade my self, your *Principles* have made your head so giddy, as to think that all things turn round upon this *Revolution*; Are you not sensible 'tis firm *English* ground you stand on? We have a *Parliament* summoned after the old fashion; and having the honour to be chosen a *Member* to serve your *Country* in this *Convention*, I hope you have no cause to think your self sent to a *French Academy*, I mean a new *School*



*School of Polity* to learn your duty to an *Arbitrary Government*, though you have often shaken your head at the apprehension of those hands into which the *Sovereign Power* was to descend by an *unquestionable Right*.

Yet you see by the *Authority* thereof, our *standing Laws* are still established; and these are the very *reasons* which we are allowed, as well as obliged, to take in the use of our *English Liberties*. Nor are our *Properties* laid waste, or made common by the *Prerogative* of the *Monarchy*; the same *Confines of Meum and Tuum* do still inform us what we may justly call our own.

For our *Religion*, I could never mistrust the *safety* of it, it being the onely *Religion* in *Christendom* that keeps up the *Honour* and *Prerogative* of *Princes* at the full pitch which the *Primitive Christianity* set it at.

If you look either into the *Consistory* of such as call themselves the *most pure reformed*, or into the *Conclave* See the short view P. 16, &c. of the *Church of Rome*, you will find the *Crowns* of *Princes* stuck with *Thorns*; but the *Church of England* has pluckt them out, and lined them with down and silken ease, that they may sit the more gentle upon the head of *Majesty*.

For the *Defender* of the *Faith* to impugn or oppress this *Religion*, were as if he should disband his own *Guards*, which are set up on purpose to defend his own *Crown* and *Dignity*.

In short, our *Lives* and *Fortunes*, *Laws* and *Liberties*, our *Property* and *Religion*, are as much our *Free-hold* now, as ever they were at any time amongst our *Ancestors*; and what can *Subjects* desire more, when a *King* expresses an equal *tenderness* for their *Privilege* and his own *Prerogative*?

If you ask me how these things are secured to us, I must tell you, we have his *Majesties Royal Word and Gracious Declaration* for it, which are no less sacred & inviolable than a *Charter*, which nothing but our own *guilt and unworthiness* can forfeit ; this is seconded likewise by a *solemn Oath* at his late *Coronation* : and because a *three-fold Cord* is not easily broken, *He* has *religiously* appointed to meet his *People* in publick *Parliament* , to confirm their *Faith* in the *stedfast belief* of these his *Resolutions*.

Now great care must be taken what affections you carry to such *Meetings*. *Morosity* and *Sullenness* towards your *Prince* will not beget *Accord* and *Peace*, but *Mistrusts* and *Jealousies* : *Emulation* and *Wrath*, *Animosity* and *Peevishness* amongst *Subjects*, will not make up the *breach*, but make it *wider* ; such *Dispositions* therefore must be deposited and laid aside, at least left at the *Door*, and not enter the *House* with you.

I think you are also obliged to be *careful* that you start not the *old Hare*, which has been kept up so long for *design* and *exercise* ; I mean, those *Fears* and *Jealousies* which have been set on foot to evil *ends* and *purposes* ; if you hunt these up and down the *House* by your *Votes* and *Speeches*, and then send them abroad in *Prints* and *seditious Pamphlets* to raise a cry of the *Country*, you will be deceived in the *event* ; *People* will easily understand the *Game* you spring, and not be fool'd again into the old *humour* of following the *chase* with you, to open their *Gates* and *Fences* to let you into their *Freehold* and *Estates*, to their *damage* if not utter *ruine*.

If His *Majesties Word* be of any *weight* with you, *He* has prevented your very *Option*, and granted whatever you could reasonably either expect or wish before you had an *opportunity* to ask it.

Now

Now you are solemnly call'd to play your *part*, and all the *eyes* of the *Christian World*, which have taken notice of the several *Scenes*, which have been *acted* hitherto, are now open to observe how you will perform it.

*Forrein Nations* are no *Strangers* to our late *transactions*; and though you may be of *opinion*, our *honour* is not concerned in the *value* or *esteem* they have for us, yet *something* is to be done to keep up a fair *Interest*, upon the account of our *Commerce* with them; and whatever *Republicans* may think, *God* tells us, 'tis a *Renown* to be advanced to a *Kingdom*, and 'tis a *Curse* to be reputed the *Tail*, and not the *Head* amongst our *Neighbour-nations*, yet this is the *condition*, so many *Attempts* have been made, and so much *Treasure* wasted to reduce us to, and that we are preserved to the *honour* of our *famous Ancestors*, we are obliged to the *Grandeur* of that *Sovereign Majesty* for it, who rules over us.

Our *gratitude* therefore should here come in with a *Quid retribuam?* some suitable *Retribution* is to be thought of; let us no longer abet *their practice* who have encouraged the *troubling* of our *Waters* to raise *Game* for their own *fishing*; and have amused us with *Plots*, that they may take the better *advantage* to destroy the *Government*, or cramp the *Nerves* of it: Nor let us *barter* our *glass Beads* with the *Jewels* of the *Crown*, nor make the *Prerogative* to pay for a silly *Privilege*, which in fine will do us more *mischief* than *advantage*.

Our *Historian* does well observe, that King *Charles* the *First* never met with good *Success* in *Parliaments*: Were not his *Favours* returned with *Affronts*, his *Grace* with *Scorn*, and his *Indulgence* perverted and made a *Bridge* to his *destruction*? Hylin.

Some

Some would be glad these provocations were forgotten; but after *Subjects* have taken Arms against their Prince, *Amnesty* is not looked upon as *their part*; the *Injurious* can neither forget nor pardon, yet if they be sensible of their guilt, and the wrong they have done their *Sovereign*, they will study to be thankful for their indemnity.

But our present Prince has been so far gracious as to prevent an *expiation*, so that our duty is not so much to atone as to caress him, and it ought to be done with all imaginable instances of endearments.

Our case cries aloud for *fructus dignos*, the worthy fruits of Repentance; and indeed 'tis of that nature, that 'tis scarce capable of works of *Supererogation*; for it surmounts them all in the demerits of it: Such *Subjects* therefore should shew themselves so sensible of the unworthy usage offer'd to their Prince, that their acknowledgements should be more than verbal, and (though not as a *penitential Commutation*, yet as a *pacifick Sacrifice*) should flow in with all possible cheerfulness, (like those *Oblations* devoted to the service of the *Tabernacle*) till there was no room left in the *Exchequer* to receive them.

I may tell you also, that *Liberality* many times is our best preservative against *Oppression*; for a rich Prince can seldome be a great Oppressor. To oppress is sordid and unmanly, contrary to the Grain or Genius of a Generous and Princely Disposition; no Tyrant will put Chains or Burthens upon such as are forward in their duty; as the best way therefore to secure our Liberty is a free Obedience; so the best way to secure our Properties will be a full Exchequer.

We may remember the denial of *Ship-money* was a costly piece of churlishness to this Nation; all parsimony will

will be now unseasonable, here will be no *commerce* for the *Niggard*, but for the *brave* and *generous*, that the *world* may see you come not as *trading Strangers* to higgler at a *Mart*, but as kind *Relations* to offer at a *Wedding*, for we are now in expectation of a happy *Marriage* betwixt the *Prerogative* and *Priviledge*.

'Tis true, the Money of the *English Subject* is not to be taken away without their own consent, but that the *People* give their consent is a *condescension* of our *Prince*, and an estimable *Priviledge*; for it enables us to make a *present* of our *Contributions*, though it does not exempt us from our *duty*, and it should give *life* and *vigour* to that *duty*, not be made a *shift* and *subterfuge* to avoid it; being intended not to gratifie our *Avarice*, but to exercise our *Generosity*, and secure us against *Arbitrary Impositions*.

And not to consent when there is *good reason* for it, is to act the part of *Lunatics*, and *Mad-men*, to whom the *Charity* of the *Law* appoints *Guardians*, to supply that *consent* for their own *good*, which their *foolish Obstinacy* deprives them of.

There is something due to *Cæsar* for our *protection*, and *Tribute* is paid him upon the account of his *Attendance* to his *Office*; and something may be due from us, which cannot ordinarily be taken from us without our *Consent*, and that *Consent* you are *intrusted* with.

If we look to *point of Equity*, who should bear the *Burthen* but they that *help* to lay it on? *Qui sentit commodum sentire debet & onus*; They that *reap any profit* by it, they ought to bear the *charge* of their own *Benefit*: And because the *wealth* of the *Body-politick* circulates like the *Bloud* in the *Body-natural*, and every *Member*, is first or last, more or less nourished by it; therefore all, in their *Degree* and *Order*, are obliged to  
assist,



assist, and continue that Circulation ; and if there be no *Divine Right* for it , 'tis a try'd Case under all Governments; *Experience* tells us *Necessity* will make one.

In this *Convention*, *Religion* no doubt will be much of your *Discourse*, as it has been in others ; but I am afraid, instead of making *Religion* their *design*, there are many who have a *design* upon *Religion* ; I pray think not of another *Reformation*, till you have removed the *scandal* of the first.

They then took away much of the *Revenues* of the Church, and in many places, left no more to support the *Minister*, than a *Groom* or *Coachman* would despise; *Ten pound* per annum was thought a large *Proportion* ; they could descend to *Twenty nobles* , *Five pound* , nay to *Forty Shillings* ; this brought down the reputation of such *Ministers* to the like esteem.

Hereupon, the *Office* has been bestowed upon an antiquated *Serving-man*, for want of a *Person* better qualified to accept of it, and sometimes young *Boys* have been permitted to officiate , who were no more fit for a *Degree* in the *Schools*, than for *holy Orders* in the Church.

If *Ignorance* be not the *Mother* of *Devotion*, *God* help those who are under such a *Ministry*, as can neither teach them to confute *Errour*, or defend the *Truth* ; being no more able to purchase a good *Book* than to understand or read ; for he knows not how or what to study, but to get bread to maintain himself and *Family*.

Nay sometimes, two or three of these *Curacies* are heaped upon such an unworthy *Person*, to make him up a sorry maintenance ; and having a *Circuit* of six, eight, nay ten miles distance to walk or ride , his duty is performed so unseasonably, with so much precipitancy and disorder,



disorder, that 'tis a question whether it conduces more to the Scandal, than the Edification of the People? Was this a likely way to promote Gods Glory, or the honour of his Church, to propagate the Gospel, to serve the interest of Souls, or set Christ upon his Throne?

But how came this to pass? Some love the Revenues of the Church better than the Service of it. Some were so zealous for a Reformation, they were glad to embrace any thing that look'd like it, or came recommended to them under that Denomination. Others so abhorred both the Name and Thing, that they studied all the ways they could to deform it, and to strip the Church of her Revenues they thought the readiest way to effect it.

And this was attended with a further mischief; for such Families as were rais'd by Sacriledge, will support themselves by Sedition, unless you can secure them against the danger of a Papal Reassumption of those Estates which accrued to them upon that account.

Hence also it is, that such of the Clergie as live comfortably upon the just Revenues of the Church, and are Enemies to Sacriledge, are cry'd down as Popishly-affected, their Doctrine slighted, and their persons had in contempt.

Some indeed pay'd dear enough for such Church-revenues; for wanting the courage of Naboth to hazard their Lives rather than their Vineyards, they were content to take such Church-revenues in exchange for the Lands and Mannors of their Ancestors.

Such Gentlemen, having all the right that the Law of Parliaments can give them to what they hold of it, they will not part with their Possession without a Compensation, nor is it fit they should.

I think therefore, it should be the great care of such

an *Assembly*, to purchase in those *Impropriations* and lay them to the *Church*, and till this be done, every *Reformation* that is attempted, will like the *rest*, end in *Sacrilege*, and *Nonconformity*, to the further trouble and disturbance of this *Kingdom*.

The charge of such a worthy *Purchaser*, if it were made *publick*, would be *inconsiderable*, 'twould compare with the *advantages* that would ensue; and a small *Stock* well managed, would by *degrees*, and in a *short time*, accomplish it; and were there a *foundation* laid for it, that would kindle *hopes*, encourage *endustry*, and invite *Benefactors* to the work.

*Good men* had rather redeem their *Countries* from the guilt of *Schism* and *Sedition*, than to assist *indigent Projectors* in raking up the *spoiles* of *Sacrilege*, to gratifie their present *Avarice* with a certain (though future) *Ruine*; and the *accursed thing* should be rather *sacrificed* to *Divine Justice*, then *heaped up* for a further *vengeance*.

Such an *Enterprize* as this, would deserve the *Title* of a *Reformation*; for when a worthy provision is made for the encouragement of the *Ministry*, this is a clear demonstration that we have a real value for *Religion* and *Gods Service*, and that we take care for the interest of *Souls* by the *propagation* of the *Gospel*; and why may not the *Church* be allowed to enjoy such a *Jubilee* once in fifty years, after so great a cry for *Reformation*, and so many *pretences* to advance it?

Can a *Parliament* attempt any thing more *honourable*, than to support *Christs Church*, and take care that the *Gates of Hell* may not prevail against it, either by *Hereſie* or *Schism*, by *Sacrilege* or *Profaneneſs*? And if every *Member* would make it his study to amend one, we should have no reason to despair of a good *Constitution* amongst them for this work.

We

We find that a subtle, active, and unanimous *Juncto*, can form the *House* and set up a *Party* of their own *complexion*, and carry on what *design* they please, and this is chiefly accomplished by framing *Committees* of a temper suitable to their *project*. Did they not soon after the beginning of that long unhappy *Parliament*, (without any *President*) found a close *Committee* consisting of Eight *persons*, whereof no less than Seven were principal *Contrivers* of the ensuing *Rebellion*? See the short view of the late Troubles, p. 582.

If *unanimity* and *diligence* can make a *Faction* so prevalent in a bad *Cause*, why should not a *Loyal Party* be as successful in the *management* of a good one, if they exercise the same *Courage*, *Vigour* and *Activity*?

It will not be amiss here, to give you an account of some of their *Practices* to carry on their work; though some of them are so *unwarrantable*, that I cannot recommend them to your *imitation*; however, it may be very just, and a point of *prudence* in some cases, to pay off such *projectors of mischief* in their own coin; *Nec lex est justior ulla*; nor is there any *Law* more reasonable than to suffer them to *perish* by their own *Artifice*; and this *charity* there is in it, that it may possibly bring them to a sense of their *guilt*, and make them abhor the like *practices* for the future.

To give you some instances in this kind: Many good men complain of false *Musters* observable at *Elections*. Some there are, whom the Law denies the *Right* of giving any *Suffrage*, who yet appear to raise the cry and make a *shew*, and enter their *Names* upon the *Rolls* to fill up the *number*; I am so far from commending this to your *practice*, that I would have such *persons* as use it, branded with the name of *Villain*, as a mark of greater *ignominy* than 'tis known by in this Nation.

Others there are, whom the Law allows a *Right* to elect *Members* for that service; but some of these will multiply themselves by an *equivocal Generation*, and make two or three *Freeholders* of one *single person*. But I would not have you follow their example; for he that cannot be contented with a *single Vote*, which the Law allows him, but contrives *unjustly* to make two of it, deserves to forfeit both.

Here we are to note, that all men are not to be admitted without exception: *Forreigners*, and such as the Law accounts *Villains*, (that is) no *Freeholders*, have neither *privilege* to *Elect* or be *Elected*. And for the same reason, such as have forfeited their *Privilege* are to be weighed in the same scale; for what a man has forfeited he has *lost*, and what he has *lost* he cannot plead the use of it thereafter to his advantage.

But besides the *manner* and *method* of *Elections*, there may be a *competition*, and several persons pretend to be *Elected*. In this case the *favour* of a *Committee* sways very much; for many times they consider not the *Gentlemans Right* who is returned, but how he stands affected, which has given a *nick name* for a *Title* to that *Committee*; and instead of the *Committee* of *Elections*, they do call it the *Committee* of *Affections*; for when they should weigh the *matter of fact* in an equal *Balance*, they will put their *grains* of allowance into which *Scale*, they please, and make any *Election* valid to serve the *interest* of their *Party*.

There was a *question* about the *Right* of *Election* at *New-Windsor*; one *Party* alleadg'd, that the *Right* lay in the *Mayor*, *Bailiffs*, and *Burgesses*, not exceeding the *number* of *Thirty*. The other *Party* pleaded, that the *Right* of *Election* lay in all the *Inhabitants*. The *competition* was betwixt Sir *John Ernle*, Mr. *Powney*, and Mr.

Mr. Wilkes, and Mr. Stanbury, and Mr. Starkey, was a great darling to the Party for the Good Old Cause, and being chosen one while by all the Inhabitants, to bring him into play, the Right of Elections was voted to be in all the Inhabitants, but at another time, Mr. Starkey having got the better interest in the Mayor and Burgeses sent to bring him into the House, the Will of the Inhabitants was denied, and the Right of electing voted to be in the Mayor and Burgeses. (vid. Journal of the House of Commons, p. 104.)

And herein it should be noted, that in this Debate the House interposed with the Members of their Committee. Nay, the House can supply the want of an Election; for I have been informed, that when Sir Francis Wrentham was returned, Sir William Waller was voted into his room without the usual manner of election. When the judgment of Elections is left to the Members themselves, there is an opportunity for Clubs and Cabals, to make sides and parties, and raise a Faction, wherefore the Commons themselves were not wont to decide the difference in such cases, but the Lords; and so Mr. Selden tells us in his Treatise of his Jurisdiction of Parliaments, and I know no better remedy to prevent partiality.

What other practices have been used to corrupt and warp such Assemblies ought not to be forgotten. Besides the dressing up of Gentlemen's Names, who were not affected to their Party, and would not concur with them in their designs, what menaces have been used? what Tumults raised to fright them from their duty?

When the Bill of Attainder against the Earl of Shaftesbury was debated, fifty five of the Members were called up for not assenting thereto, to make their Seats in the

House



*House* as well unsafe as uneasy to them; and this was the meaning of their *Tumults*; *Threats*, and *Menaces*, whereof you may find a large account in the *short view* of our late *Troubles*, cap. 44. p. 583.

The *usage* of the Duke of *Richmond* was insolent beyond parallel; and Mr. *Gamul* (Burgess for the City of *Chester*) told him, that if he left not the *Town* speedily, he should be committed to the *Tower*, or knocked on the head by the *Souldiers*; and in pursuance of such *Threats*, were not multitudes brought down to the doors of the *House* by the instigation of Captain *Venn* then a *Member*? Did they not cry out for *Justice* and down with the *Bishops*? Did they not asperse divers of the *Peers* by name, for evil and rotten-hearted *Lords*? And instead of joyning with the *Lords* in a *Declaration* against such *Tumults*, did not Mr. *Pym* say in the *House*, *God forbid we should dishearten our Friends, who came to our assistance*? Did not Captain *Venn* declare, that the better part would be overpowered by the worse; when their own *Outrages* were so great, that nothing could check the torrent of them? And when his Majesty by a *legal Writ*, upon the *Statute* for suppressing of *Tumults*, settled a *Guard* at *Westminster*, was it not voted a breach of their *Priviledges*? Did they not threaten to bring down greater numbers to carry on the work; and did they not threaten to take the next remedy that came to hand? to that effect the Reader may satisfy himself more fully, if he please to peruse the *Book* and *Chapter* before-mentioned.

What affronts were put upon the worthiest *Members*, and what insolence committed to ridicule and baffle them, is too shameful to rehearse. I hope, Sir, you do not think that I can approve such practices; no, I rather wish that such *Articks* were proceeded against as *Seditious*

tious



*tious. and Disturbers of the publick Peace and Government.*

I must take notice of another *practice* to reform the *Constitution* of the *House*, and that is by *purging* out the *peccant Members*; and indeed, that *Body-politick* has as much need of such a *Remedy* many times as a *Body-natural*, provided the *infected* do not set up for *themselves*, and *prescribe* the *Dose* for the *Sounder Members*.

This has been the *use* and *custom* at all times as occasion serv'd; and whether it be not as *requisite* now as at any time is the *question*; and certainly there is no *better way* than to *compare cases* to *decide* it.

May 11, 1571. Mr. Long a Burgess for *Westbury* in *Wiltshire*, was expelled for giving 4 *l.* to be made a *Member* of *Parliament*. February 1580. Mr. Arthur Hall imprison'd, fin'd, and expell'd the *House*, for writing and publishing a scandalous *Book*. December, 1584. Dr. Parry disabled from being a *Member*, by being committed to the *Tower* for *High Treason*. Sir Robert Canne expelled the *House*, and sent to the *Tower*, for saying, it was no *Popish Plot* but a *Presbyterian one*, Octob. 28. 1680. April 26, 1642. Mr. Gervase Holles (Burgess for *Grymsby* in *Lincolnshire*) expelled the *House* for his free *Speech* against the *Scots Propositions*, for the altering of our *Church-Government*. And in May 1642. when the Lord *Digby's Speech* against the *Bill* for the *Earl of Strafford's Attainder*, was voted to be burnt by the common *Hangman*, Mr. Taylor (Burgess for *Windsor*) was expelled for speaking his mind against the same. Also Serjeant *Hyde* 4, August 1642. voted to be expelled and committed to the *Tower*, for not publishing the *Order* of the *House*, as *Recorder* of *Salisbury*. And December 3, 1642. Sir *Sidney Montague* expelled the

the *House* for refusing to take the *Protestation* to live and die with the *Earl of Essex*. Sir *Francis Withens*, *Octob. 20. 1680.* was expelled for promoting and presenting an *Address of Abhorrence* to petition his Majesty for the calling and sitting of *Parliaments*. And Sir *Robert Peyton* expelled for *secret Negotiations* with the *Duke of York*.

Upon such grounds and motives were those *Purges* given by those rigid *Physicians* of the *House of Commons*; and whether there are not *Diseases* reigning amongst us, much more destructive and deadly in their tendency and event, wise men may soon judge? I shall instance but in two; First, the *extirpation of Church-Government*, Secondly, the *Exclusion* of the *Duke of York* from his *Succession* to the *Crown*.

Are there not among us such as have declared themselves *Enemies* to the *Government*? I mean the *Government* as it stands *Established*. Men, I say, who at *Publick Meetings*, and in the face of their *Countrey*, have declared, that they hope to live to see the time when there will be no *Church-Government* left in *England*, but what should be in the hands of the *Justices of Peace*. Now I appeal to all the *Kingdoms*, nay to all the *Commonwealths* in *Christendom*, to give me a *President* to this purpose; I mean, where any one has been admitted to sit in their *Assembly* or *Great Council*, that ever made such a *Declaration*, to the *Prejudice* and *Dishonour* of the *Government*, unless he first gave *satisfaction* to it for his *misdemeanor*.

And have not the *Excluders* put themselves under the same predicament? For where the *Government* is *Hereditary*, such as are *Enemies* to the *Succession*, are certainly so far *Enemies* to the *Government*.

Sir

Sir William Jones tells us, (if he were the Author of English Liberties) the Law is Both the Measure and the Bond of every Subjects Duty and Allegiance; each man having a fixed Fundamental Right born with him, as to Freedom of his Person, and Property in his Estate, which he cannot be deprived of, but either by his Consent or some Crime, for which the Law has imposed such a Penalty or Forfeiture. Does the Law take care for settling the Estates of all Subjects, and none at all for settling the Crown upon the Right Line and Heir in Reversion? Bratton tells us, *Lex facit Regem*, that the Law makes the King; that is, it declares his Right and Title; not create it, (which is Gods work) but recognize it. P. 2.

Now how came the Duke to deserve such usage, if *Magna Charta* be pleadable on his behalf, as 'tis on the behalf of other Subjects? Let the Excluders shew us by what Authority they exclude him; that they had not his own consent for it, is out of question: And what Crime had he committed to make him lose his Title to the Crown? His inclination to the Church of Rome, what e'er it was, could not make him forfeit it; for all the Persons who did Grant and Ratify this Charter, were of that Communion; so that his Exclusion, in short, is not consonant to *Magna Charta*, and certainly 'tis against the Law of God and Nature; and if it will not amount to Treason, yet doubtless it includes Perjury, because it stands Antipodes to our sworn Allegiance; therefore such person or persons as shall attempt to draw the House into so high a guilt, whether it be out of fraud or malice, certainly deserve to be dismembred.

What, shall we not exclude them from sitting in his Great Council, who would have excluded their Prince

D

from

from inheriting his *Throne and Kingdom* ? I think a *Loyal House of Commons* should not gratifie an *ill-affected Corporation*, by admitting their *Faction Members* to sit with them ; they deserve to lose their *Priviledge*, who make no better use of it, than to the *prejudice and dishonour* of him that *grants* it to them : And how will *wise men* interpret it in you, who can so *tamely* admit such *Persons* ? They'l lay you want either *Parts or Confidence* to manage such *altercations* with your *Prince* ; but you *consent* to them that do it, and take *pleasure* in them upon that *account*.

They would have cut off such a *Prince* of the *Bloud* from the *Royal Line* ; not as a *withered Branch*, but as one *rotten and pernicious*. The *Attempt* was *gallant*, though they failed in the *Success* ; they could not hinder his *Succession* to the *Regency*, yet such *worthy men* may give him *check* in the *Exercise* of it : We will therefore *admit* them of his *Great Council*, that they may have a *fair opportunity* to do it ; whether such a *Practice* becomes such as profess themselves to be *Loyal Subjects* : and whether it be a *worthy Return* to their *bounden duty* after such an *execrable Rebellion*, and such a *horrid Regicide* as isued, the world will judge ?

When those men in the *Gospel* sent their *Committee* of *Safety* to their *Prince*, to tell him *Nolumus hunc regnare*, was He pleased to send for them to *care* for their *Fidelity* ? Was He pleased to *invite* them to his *Council* to advise with them about the *difficult Affairs* of his *Government* ? We find no such matter, the *Throne* of *Grace* was then turned into a *Tribunal* of *Justice* ; and the *Sentence* was this, *Those mine enemies that would not that I should reign over them, bring them out and slay them before my face*.

Such as persevere in a *stubborn aversion* to their *Prince*,  
and

and die finally *impenitent* in their *Rebellion* to his Scepter, may at last meet with the *truth* and *justice* of that *Parable*; therefore if nothing else can do it, let *self-preservation* induce us to *reflect* upon our *condition*, and forthwith return heartily to our *Allegiance*, and that will put us presently under the *protection* of a *gracious Clemency*, and we shall be *safe* without *dispute*.

To return to the case of such as have been *expelled* the *House*, and the *motives* which were thought *sufficient* to provoke such *high severity*, when I *reflect* upon Sir *Francis Withens*, his *Office*, *Place*, and other *Circumstances*, I question whether he did in the least exceed his *bounden duty*, in *Penning* and *Presenting* that *Address*: For 'twas about the time, if I mistake not, when the *Raree Show* was exposed for *diversion* and *entertainment* of those who called themselves the *Godly Party*; and *Protestant-Flaits* prepared and thought useful for their *design*: Sir *Francis Withens* was then in *Commission*, and was to give the *Charge*, and his *Duty* was to keep the *Peace*, and to provide for the *safety* of the *Kings Person*, *Crown*, and *Dignity*: what was alledg'd to justify their severe *proceedings*, seems to me to be to little *purpose*.

For grant it be the *Subjects Right* to present *Petitions* to his *Prince*, yet doubtless 'tis his *Liberty* to forbear it; and if it be his *right* to *petition*, yet doubtless 'tis not his *duty* to *petition* what *Wi. Wi.* shall dictate to him; and if one *Subject* differs in his *apprehension* and *sense* of things, 'tis no crime to let his *Prince* know it; and when *Petitions* are set on foot *tumultuously*, and when they are *insolent* and *troublesom*, and reflect upon any *Princes Wisdom* and *Justice*, and when they are such as a *subtile Sophister* may make use of to *evil ends*, and infer from thence, that it is no less the *Subjects Priviledge* than the *Kings Prerogative* to *summon Parliaments*,



ments, why may I not be allowed to justify my Duty, and make an Address to declare my abhorrence of those practices?

For Sir Robert Peyton, his case indeed looks foul and black, and his expulsion out of the House was of the very same complexion; I shall give you the form of it, as well for the elegance of the Style, as the severity of the Sentence by which he was expelled.

You (speaking to Sir R. P.) are absolutely the basest of men, and have committed the greatest of Offences; for which you deserve to be obliterated from the knowledge of all; being of a base timorous Spirit, you have endeavour'd to cast the Damnable Plot upon the innocentest of his Majesties Subjects, even those Friends that chose you to sit in this Honourable House: You have disgraced your Honour, your Family, and brought perpetual ignominy upon your self that can never be retrieved. You have forsaken God and the Country, and so, Satan being your director, you have imagin'd, contriv'd, and endeavour'd to bring Popery into this Kingdom by the vilest ways that the Devil and the Pope could assist you in; withal, you have been out of measure ungrateful, and fled from the Principles of all honest men, and have been a Devil from the beginning; and to bring your Diabolical purposes to pass, you have consulted with the Devil Gadbury, and hug'd the Witch Cellier, and have been a true Hypocrite, and have plaid a Prize with Religion for advantage. But why should I say Religion? when you never had any, but was ever a profuse, ranting Hero; having nothing now left but the shape of a man; whereby you are become nauseous to this House, and therefore they now spew you out.

Now the question is, what this Gentleman had done to deserve so foul a Character? it imports a guilt doubtless of as deep a dye as the Spanish-Invasion or the Powder-



*der-treason*, or some *Popish-Plot* that does outweigh them, if we could tell when and how to make it *evident*. The design was to turn the *Popish-Plot* upon the *Kings* most innocent and *Loyal Subjects*, this was pretended by the *jealous Party*; but might there not be more *Plots* than one? No doubt there were some *hot heads*, who were ready enough to be *Factors* for the *Roman Interest*; they might have a *longing desire*, and presume wit enough to project an *alteration of Religion*, though for my part, I profess I never saw solidity of *Judgment* sufficient to carry on such a *Design* beyond the *ruine* of the *Projectors*.

We need not lay such *Forrein Brats* at their doors, who have enough of their own *breed*: The *Papists* never set a *Plot* on foot since the *Reformation*, but the *Phanatick Party* could graft one of their own upon't; and if we consult the *History* of the *Fifth of November* and *Eighty Eight*, we shall find the *Observation* ready made to our hands.

A *Plot* certainly there was to cut off the *Royal Line*, to destroy the King and Duke; and there was a *Debate* when and where it should be *executed*; whether against *Bedford-wall*, or at the *Bull-feast*; and at last it was concluded, that the *Rye-house* would be most convenient upon their return from *Newmarker*; but it pleased God a *providential Fire* there broke the *time* and *measures* of those *Conspirators*, and kindled in some such a *light of Conviction*, as melted them into a *due remorse*, with an *humble Confession* of the whole *Design*. If such men can be called *Innocent*, they must be made so either by an *Ignoramus-fury*, or their *flight* from *Justice*, or their *deserved Sufferings*; and this is the *Evidence* we have for the *superfætation* of that *Phanatick Plot* amongst us.

Now I pray resolve me this question: If Sir Robert

Canne

*Canne* was expell'd the *House* for saying there was no *Papish Plot* but a *Presbyterian* one, why should not he be expell'd who says there is no *Phanatick* one? which is implied in that Charge of turning the *Papish Plot* upon the *Presbyterians*?

For the terms of *Witch* and *Devil*, whether 'twas *Meal-tub-language*, I know not; but I am sure he was not *meal-mouth'd* that utter'd it: for, for any thing that appears to the contrary, *Sir Robert's* secret Negotiating with the *Duke* might be to no other intent and purpose, than to secure his *Royal Highnesses Interest* from the Attempts that were made against it, and how he might recover the good opinion of the *House of Commons*, and regain the protection of their good Graces.

But what was their meaning to unman *Sir Robert*, and bedevil him as they have done in that Sentence? If he were such a profligate Wretch as he is there branded for, certainly he was the unsittest person in the world to be employed in a business of Religion; if such a person be a fit Advocate for the Church of Rome, then *Dugdale* and *Dangerfield* may pass into the Catalogue of Good Reformers.

But upon these pretences *Sir Robert Peyton* was spew'd out of the *House*, as their expression is. *Sir*, I hope that *Chicken-stomach* will not now turn *Ostrich*; if it could not then retain *Luke-warm Water*, I hope it will not now digest *Iron*: My meaning is, if *Sir Robert Peyton* was then ejected as a nauseous Extremity, I hope they will not now vote them to be a wholesome and nutritive Diet, who would have put the *Body-politick* into more dangerous Paroxysms and Convulsions by excluding the right Heir of the Crown.

In short, when we consider the whole matter; and the motions or grounds upon which the *House of Commons* have

have received so many *Purgations*, I shall, as a *private*, and not *infallible person*, freely tell you my *opinion*; that to admit such *perce Excluders* to sit with you, unless they do retract that *misdemeanour*, and protest against it for the future, it will argue too *shameless a Partiality*, and too *undutiful* and grots a *neglect* of His *Majesties just Rights and Dignity*, for a *Convention* of that *Antiquity and Honour* to be guilty of.

But this, you'll say, may touch the *Copy-hold* of some great *Patriots*, who have stood in the gap as the *Champions* of the *Peoples Rights and Liberties*; but before I return my Answer unto this *Exception*, I must tell you, I my self was sometimes *mised* by *inadvertency*, which I think fit therefore presently to insert for your *caution*, that I may'nt forget it.

An *Ordinance* of one or of both *Houses* is generally stamp'd with the *Character* of *Parliament*, and wears that *Title* which does not belong to it; for nothing should be attributed to a *Parliament*, but what is done *calmly* and *soberly* by both *Houses* in *conjunction* with the *King* as their *Head*, and established by his *Authority*.

A *Parliament* in this *sence* is *uncontroulable*, (and in this *sence* only) because there is no higher *course* or *person* to appeal unto for *Redress*; but yet such a *Parliament* is not *infallible*, it may err, and the *mistakes* thereof may be corrected by another that *succeeds* it; for an *after-Parliament* may examine such *matters of fact* as pass in the like *Convention* that did precede it; and if there be *reason* for it, try and *censure* the carriage of such as had the *chief hand* in the *management* of them; (thus was the carriage of *Cromwel, Ireton, &c.* review'd after their *death*, and *Judgment* pass thereupon) otherwise in some cases the *Government* should be without a *remedy*, and the greatest *Criminals* possibly go unpunish'd; which is very *unpolitick* and *absurd*, therefore not to be allow'd in *Bodies-politick*. I

I shall add for your further *caution*, that the multitude of *Conspirators*, or the *number* of the *Club*, does not *lessen*, but *aggravate* the *Crime*, not remove their *Guilt*, though for *reason* of *State* it may accidentally promote the remission of their *punishment*.

But among the number of your *Patriots*, I presume there were more *misled* than *Leaders*; for by *Patriots*, I suppose you mean such as call themselves the *well-affected*, and the *Godly-party*; a sort of men *zealous* and *fierce* in their way, that would run down all before them; these the *vulgar Faction* think have all the *power*, and therefore they usurp the name of *Parliament*, to justify their *audacious violence*; if these be the *men* you would *acquitt*, I could tell you of a *Combination*, and *Pack* of them, who, besides an *Ocean* of *blood* spilt by their *Rage* and *Fury*, have put the *Kingdom* to more *expence* of *Treasure*, by a *groundless* and *obstinate Rebellion*, than all the *Kings* of *England* since the *Nation* became a *Monarchy*.

Who call'd for the *contribution* of our *Plate*, not sparing the *Servants Lones* of *Bodkins* and *Thimbles*? Who call'd for the *fifth* and *twentieth* part of our *Estates*, and *monthly Taxes*? Who exacted the *Excise* and *Hearth-money*? Whence came *Sequestrations*, *Decimations*, *Compositions* at *Goldsmiths-hall*? Who spent *Church-lands*, and the *Kings Revenue*? Who brought in the necessity of keeping up a *chargeable standing Guard*, to secure the *Kings Person*, *Crown*, and *Dignity*? Such as remember the *Revolutions* of the last 40 years, must lay all these at the *door* of those *godly Patriots*; and such as will not see the *truth* of such a *matter of fact*, I shall leave them to the *mercy* of the *Faction*, and the *folly* of their own *Delusions*, and conclude your *trouble* and *my own* with this *request*,

-----*Si quid novisti rectius istis  
Candidus imperti, si non, his utere mecum.*

F I N I S.